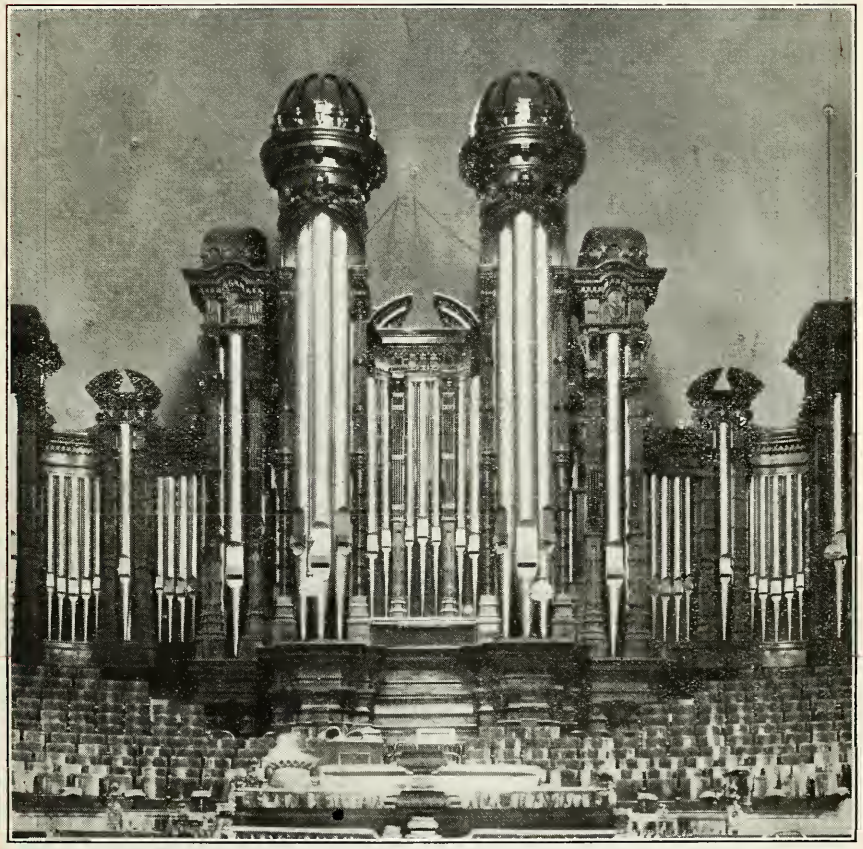
Millennial Star



THE GREAT TABERNACLE ORGAN

No. 4, Vol. 102 Thursday, January 25, 1940

POETRY

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too,
If you can wait and not be tired by waiting
Or being lied about don't deal in lies,
Or being hated don't give way to hating
And yet don't look too good and talk too wise.

If you can dream and not make dreams your master,
If you can think and not make thoughts your aim,
If you can meet with triumph and disaster and treat those two
imposters just the same,
If you can bear to hear the truths you've spoken
Twisted by knaves and made a trap for fools
Or watch the things you gave your life to, broken, and stoop and
build 'em up with worn out tools.

If you can make a heap of all your winnings,
And risk it on one turn of pitch and toss,
And lose and start again at your beginnings
And never breathe a word about your loss,
If you can force your heart and nerve and sinew
To serve your turn long after they are gone
And so hold on when there is nothing in you
Except the will which says to them, hold on.

If you can talk with crowds and keep your virtue,
Or walk with kings and yet not lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you but none too much,
If you can fill the unforgiving minute with sixty seconds worth
of distance run,
Yours is the earth and everything that's in it,
And—what is more—you'll be a man my son.

Rudyard Kipling

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 4, Vol. 102 Thursday, January 25, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Editor—Publisher

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5 Gordon Square, London, W.C.1, England

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27

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Liberty And Man's Divine Right of Choice

By Stephen L Richards

Of the Council of the Twelve Apostles

From an Address at the 109th ANNUAL CONFERENCE, April 6th, 1939

WHAT is man that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet.—Psalms 8: 4-6

SUCH is the tribute of the psalmist to the dignity, the nobility, the power, and the station of man in the universe.

How came man to this glorious place of distinction and majesty among all God's creations? The answer is in the delineation of his origin and history. Man, with Christ, was "also in the beginning with the Father." In his first estate, that is, before he came to this earth, his spirit was the literal child of God. "Before I formed thee in the belly, I knew thee," declared the Lord to the Prophet Jeremiah. And in his second estate, which is mortality, "God created man in his own image, in the image of God created he him, male and female, created he them." "And the Lord God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Thus the eternal spirit of man became housed in a tabernacle of flesh in the likeness of the Father, and the sons of God began life upon the earth.

They were not menial nor of low or servile nature. They were of high estate, of the noblest lineage, endowed with the God-given gift of intelligence or the light of truth, the sublime and supreme investiture of both God and man, the eternal verity which "was not created or made, neither indeed can be." This intelligence not only gave man superiority over all other creations but, even more important, it brought him consciousness of his relationship to God and the world and envisaged for him the purpose and destiny of his life.

With intelligence came a concomitant heritage equally essential to the eternal progress and development of man,—that of free agency, or the power of choice. For, "the Lord gave unto man that he should act for himself, wherefore men are free according to the flesh; . . . they are free to choose liberty and eternal life through the great mediation of all men or to choose captivity and death according to the captivity and power of the devil." This power of choice is essential to our very existence for "it must needs be that the devil should tempt the children of men or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet." (Members of the Church will recognize these quotations.)

This theological doctrine of free agency which has been proclaimed by our Church from its very beginning, this glorious

concept of man's intelligence and his incomparable status in the universe, upon which more light and clearer explanation have come through the latter-day revelations of our Prophet than from any other source whatsoever, lie as the very foundation of, and indeed constitute the essence of the most discussed, the most contested, and the most priceless thing in the world today—human liberty.

What, I ask again, are we to do with our liberty when once acquired and how shall we preserve it? Here, too, the answer comes from an adequate understanding of theological doctrines. Free agency is the inherent right of man. Through it he may exalt or condemn himself. He can exercise his power of choice intelligently and wisely only when he has knowledge of truth, because truth is the criterion by which his elections become good or bad, helpful or harmful to himself and his progress.

What is truth? Here I must give you an inspired definition, a definition that came from an unsophisticated boy-prophet, but one which rivals the definitions of the greatest scholars and of all time. "Truth," says Joseph Smith, "is the knowledge of things as they are and as they were, and as they are to come." How is such knowledge to be obtained? Through science and education? Yes, in part, but not wholly. And why not completely? Because most of the knowledge of things "as they were" and things that "are to come" is without the realm and province of science, as well as much knowledge of "things as they are." Science then, can give us but fragments of truth, not the whole truth. And the whole truth is necessary if we are to be provided with proper criteria by which to do our choosing.

How then, is the whole truth to be secured? The key is to be found in another revelation, "the spirit of truth is of God." That being so, we must, of necessity have God's aid in the acquisition of truth. His aid comes through faith and prayer. Faith contemplates the acceptance of the spiritual reality of a world outside the domain of science. It involves methods and processes different from those of scientific research. It postulates humility and dependence on divine power, and antipathies of egotism and self-sufficiency. A contrite heart is the fertile field for planting the seeds of truth. In such a field they come to fruition in a knowledge, understanding, and conviction of the great concepts of life which defy the reason and philosophy of the arrogant, and self-sufficient, who will not stoop to the methods of the humble.

What, then, has truth to do with liberty? Jesus gave the answer when He said to His disciples, "and ye shall know the truth and the truth shall make you free." Free from what? Free from all unrighteousness and every sort of bondage that inhibits the growth and progress of the race. It requires but a moment's consideration for any sane, logical person to reach the conclusion that there is no freedom and no liberty worth striving for and preserving that does not contemplate the exercise of free agency in truth, in virtue, and in righteousness. Any other hypothesis would mean complete frustation and ruin. This is the second foundation for liberty.

What then is the application of these doctrines to conditions in the world today? I believe it to be this: that no nation under heaven can successfully preserve this great boon of liberty and freedom unless the people of that nation have a truthful conception of the status of man in the earth and also an adequate understanding of the exercise of the options and powers of free agency in conformity with the standards of righteousness. So surely as either of these concepts shall vanish, will bondage ensue. And this applies with equal force to the enlightened of the world as to those in darkness, as witness the countries of Europe today. Philosophies are more potent than armies in the progress of civilization. "As a man thinketh, so is he," and a nation is but an aggregation of men. Too often we think we think en masse—but we don't—there is no mass mind—only that of the individual. That is why personality is so important to the happiness and peace of the world. You just have to make enough good men, and society and nations are good.

Now I scarcely need say that having great concepts in the abstract is sufficient. As a matter of fact, great concepts are really not acquired in the abstract. True philosophy comes out of life and living, and truth becomes part of us only as it is incorporated in our habits. Individual strength to acquire the truth is what every man needs. No one can do it for another. It is so with liberty. We usually speak of it as a heritage from the fathers—something handed down to us. It is more accurate to say that the opportunity to acquire liberty is passed on to us, for true liberty is a personal achievement, as I have tried to point out to you.

I am sure that it is regrettable and a point of real hazard to individual liberty that in many countries, there is a clearly discernible tendency to relieve people of responsibilities which they have long been accustomed to bear and to extend paternalistic solicitude and care to vast portions of the population. However well intentioned such policies, I am confident they are destined to result in weakening of moral fibre, increased dependencies, and, more important and worse than all, eventually, a destruction of the fundamental concepts and philosophies that have been responsible for the progress of humanity in the world.

What, then, shall we do about it? I think our mission is clear. We are to go forth, not boastfully, but confidently, to deliver our message of truth to our fellowmen. To give the message, we must live it and we must truly love those to whom we are sent.

Let us never forget that we are disciples of the Lord Jesus Christ. He is our Leader and Exemplar. There must be no bitterness in our hearts and no harsh judgment for any of our Father's children. Mercy, kindness, tolerance, and love are the passwords that shall open our way into the hearts of men. Of this I am confident: if we love them enough, they will receive us. When they do and when we become qualified to deliver the truth in the spirit of Christ, then will peace and righteousness and liberty be secure.

★

Something For Nothing

THE desire to secure something for nothing has caused untold grief and misery in the world in all ages. The "get-rich-quick" idea is one form or another has been used by promoters of schemes and "rackets" of various kinds, to induce people to make expenditures in the hope that they might be the "lucky" ones and gain comparatively large sums of money thereby.

Probably never in the history of the world has this spirit been so rampant as at the present time. The schemes being perpetrated upon the public have invaded practically every field of business activity. Housewives are urged to spend comparatively small amounts for products they may or may not be able to use in the hope that, out of the millions of women who enter such "contests," they might find the end of the rainbow and secure the pot of gold.

Young people are confronted on all sides by devices, games, and gambling schemes to induce them to send money. The amusement field in many communities has also been invaded with "something-for-nothing" schemes, and those who can least afford it are frequently the ones who are attracted in largest numbers.

Any scheme, plan, device, game, or other arrangement that has as its motive and incentive the hope of securing something for nothing should be avoided by Latter-day Saints, as being immoral and unwholesome and not in harmony with the spirit of our religion. Gains thus secured have, in large numbers of cases, been unfortunate and disastrous. Winners of lotteries and other schemes, whose stories have reached the public, have testified that their winning has been a curse rather than a blessing.

Homes have been broken, mothers and children have been made to suffer; young men have been sent to prison; men have lost their self-respect, families have been impoverished; and many young people started on the wrong road in life through such schemes.

Latter-day Saints should observe the teachings of our Church leaders in this respect. Gambling in any form should be avoided. Such schemes and plans do not come from our Father in Heaven.

The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

IX. THE GREAT SCHISM—JOHN HUSS

VERY early the writings of Wycliffe found their way to Bohemia. The sister of King Wenceslaus of Bohemia became the wife of Richard II of England, and this brought about an unusual exchange of ideas between the University of Prague, the oldest of the German universities, and Oxford University, and the ideas of Wycliffe were widely diffused in Bohemia. Before the influx of Wycliffian ideas, John Militz, Matthies of Janow, and others had protested against the abuses of the Church and had directed attention to the apostolical Church. However, the influence of Wycliffe was so great that in the time of Huss, the Bohemian protestors, and especially Huss, were accused of teaching Wycliffe's doctrines.

John Huss was born July 6th, 1369, at Husinec, a Bohemian village near the borders of Bavaria. His parents were poor. In 1396, Huss received his Master's degree at the University of Prague and, in 1398, he began to lecture at the University.

In 1391, John of Milheim, a member of the royal council of Bohemia, and Creutz, a merchant, "founded a chapel which they named 'Bethlehem,' or the House of Bread, for the use of the common people. . . . Over this church a preacher was to be placed . . . whose special duty it should be to hold forth the word of God, on every Sunday and festival day, in the Bohemian tongue." In 1401, Huss was chosen preacher over this church.

At Wilsnach, a church had been destroyed by a knight in the fourteenth century and part of the altar left standing. Three wafers, coloured red, were found in the altar and regarded as a symbol of the blood of Christ. Wonderful cures were performed on the spot, and pilgrims came there from afar. The archbishop of Prague, who was opposed to superstition and the abuses of the church, appointed a commission of three, including Huss, to investigate the miracle. The committee decided that the miracle was a fraud. Huss wrote: "The glorified body of Christ exists dimensionally in heaven alone, though truly and really in the Sacrament of the altar. (Huss did not deny transubstantiation.) Nothing that belonged to this body could be separated from it and be present, by itself, alone on the earth. All that is said, therefore, about relics of Christ's body, or of his blood, as being in this place or that, must be false."

At an early period, Huss had read many of Wycliffe's writings. "I am drawn to him (Wycliffe)," he says, "by the reputation he enjoys with the good, not the bad priests, at the University of Oxford, and generally with the people, though not with the bad, covetous, pomp-loving, dissipated prelates and priests. I am attracted by his writings, in which he expends every effort to conduct all men back to the law of Christ, and especially the clergy, inviting them to let go the pomp and dominion of the world and live with the Apostles according to the life of

Christ. I am attracted by the love which he had for the law of Christ, maintaining its truth and holding that not one jot or tittle of it could fail." He had also studied the Bible and the church Fathers and regarded the New Testament, in particular, as the source of doctrine.

As early as 1402, Huss was known at the University of Prague as a defender of the doctrines of Wycliffe. In 1403 the University authorities forbade the teaching of forty-five articles taken from Wycliffe's writings. In 1405, Innocent VII called upon the archbishop of Prague to seize Wycliffe's writings and to stamp out heresy.

In 1410, Alexander V ordered the archbishop to seize and burn Wycliffe's writings and forbade, at the same time, all unauthorized preaching. Huss appealed to his successor, John XXIII, but in vain; two hundred copies of Wycliffian manuscripts were burned to the tolling of the church bells. Two days later, Huss was excommunicated. Huss, however, continued to preach in the Bethlehem chapel. John XXIII now put Huss under the ban and, when Huss continued to preach, the pope laid Prague under the interdict and cited Huss to appear in Rome.

In September, 1411, Huss wrote to John XXIII that he was in full agreement with the church and no heretic but, when in the same year John XXIII proclaimed a crusade against Ladislaus of Naples and promised indulgences to all who engaged in it, by enlisting or by the making of gifts, Huss denounced the war and contested the pope's right to grant indulgencies in connection with the crusade.

The pope's bulls, proclaiming the crusade and offering indulgences to those who should take part, were publicly dishonoured and then burned. The king, aroused by the contempt in which the papal bulls had been held, had three men who had openly denounced the bulls as lies, burned. Their bodies were taken to Huss's chapel.

Though Huss disclaimed the doctrines imputed to him, his arrest as a heretic and delivery to the archbishop was ordered and also the destruction of the Bethlehem chapel. Huss "had against him the archbishop, the university (of which at one time he was rector), the clergy, and the curia, but popular feeling remained in his favour and prevented the papal sentence being carried out." Huss appealed from the pope to the judgment seat of Christ.

The king now persuaded Huss to retire from Prague, which had been laid under the interdict. While exiled from the city, he wrote: "What shall we lose if for His [the Lord's] sake we forfeit wealth, friends, the world's honours, and this poor life? . . . It is better to die well than to live badly. We dare not sin to avoid the punishment of death." He also wrote *De ecclesia* (Concerning the Church) in view of a national synod (1413) and had it read in the Bethlehem chapel. He advanced the following views: "catholic" means universal. The unity of the church is the unity of charity, grace, and faith. The church includes all who are predestined to be saved, living and dead.

Continued on page 62

THURSDAY, JANUARY 25, 1940

EDITORIAL

Can We Afford To Pay Tithing?

"IT is better to trust the Lord than put confidence in man." (Psalms 118: 8) Confidence in the Lord is exhibited by those who keep the law of tithing, given to the Church by revelation July 8th, 1838. (Doctrine and Covenants 119: 4) But confidence in the Lord results from faith and experience. It is the experience of those who pay their tithing with the right motives that the joy and satisfaction resulting from doing so are a testimony that they have done the right thing. Hence their faith is strengthened. They come to know that blessings coming from opening "the windows of heaven" as a result of the payment of their tithing (Malachi 3: 19) may take many forms—an increase of faith, a greater power to resist temptation and overcome evil, health and preservation from accidents and afflictions, better self-control, wisdom and understanding, greater enjoyment in Church activities, greater economic prosperity, etc. In short, those who pay their tithing gain greater confidence in the Lord and more readiness to acknowledge His hand in all things.

Unfortunately there are some who seem to believe they can afford to pay no tithing, or at most only part tithing, forgetting that the Lord will open up the way before those who worthily seek ways to do His will. He can save them from numerous expenses—accidents, illness, various kinds of misfortune—as well as prosper them in other ways.

President Bailey of Sheffield, England, was asked by a fellow worker how he could afford to pay tithing. Both men had the

same wages and families of about the same size. In reply Brother Bailey asked his colleague how much his family spent on tea, or tobacco, and on alcoholic beverages. It was found that the cost of these items to the one family was more than the tithing of the other. Hence the president replied, "I can afford to pay tithing because my family keeps the Word of Wisdom." Further, he said his family had much less sickness than his colleague's. So the net income of the president, though the gross was no greater than that of his colleague, enabled his family to live much better than his friend's family lived.

The sincere and faithful keeping of the law of tithing will never handicap a saint in his economic affairs but, on the contrary, will always redound to his good.

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. . . . And prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

President Bailey could readily pay his tithing because he kept the Word of Wisdom. Would keeping the Word of Wisdom enable all Church members to do the same thing?

During 1938 there was paid in Utah for alcoholic beverages and cigarettes the vast sum of £2,114,228, amounting to about £4 per capita. If the amount paid for tea, coffee, and other forms of tobacco, besides package cigarettes, were added to the £2,114,228, the total would exceed £5 per capita. What part of this sum was paid by Church members cannot be determined, but almost certain it is that it greatly exceeded the amount of tithing per capita paid by Church members in Utah during 1938.

Thus it is clear that if all Church members kept the Word of Wisdom and paid their tithing, they would not only reap the blessings following the faithful performance of this duty, but would actually have more money in their pockets.

Why are alcoholic beverages and tobacco not good for man? The Lord did not say, but He gave men intelligence to find out.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones. . . . And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel and not slay them."

Welcome Your Tasks

By Louise Y. Robison

IN brief, terse statements the Prophet Joseph Smith gave to the world some most stimulating ideas ever given to mankind.

Having positive knowledge that spiritual progression depends upon effort, one can almost hear the Prophet's stirring voice when he said: "And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come;" and at another time, "The glory of God is intelligence."

We have been given the ideal pattern of life through the earthly mission of our Saviour, who taught us that service to humanity is the way through which we might have "life more abundantly." Life compels us to some action by the necessity of humanity to eat and sleep, but we have our free agency in deciding the quality of our endeavour and the manner in which we accomplish these obligations.

Opportunity for service, by which we gain knowledge, is all around us, but earnest effort is imperative if we rise above the mediocre in any endeavour.

If as earnest attempts were made in helping solve the problems of underprivileged children, of making happier homes, and of giving courage to the heavy laden, as are made in material inventions over which men plan and give their best thought, there would be fewer discouraged people. It is certainly as necessary to put our best effort into building lives as into material inventions which may be discarded in a few years' time, while souls are eternal. In all ages strong people have helped the weaker ones. Many women, without special calling, have given their time and effort for the benefit of neighbours and communities. Since the Relief Society was organized, however, women have been called to definite fields of service and have been set apart to those positions by men holding the Priesthood of God. This gives greater opportunity for development, but it also brings corresponding responsibility which cannot be met by haphazard service. There is no easy road to success in any position—from member to president; each activity calls for thoughtful, prayerful, consideration. Sister Amy W. Evans has outlined the responsibility of Relief Society ward presidents as follows:

"Acceptance of the position of Relief Society ward president carries with it the obligation to assist those in the ward who are in need. To meet this obligation successfully she must possess or cultivate the spirit of understanding and a sensitiveness to the sorrows and needs of her fellowmen. . . . We can scarcely over-estimate the value of insight into and understanding of the motives of others. It brings tolerance and

patience and gives one the power to suspend judgment until the facts are known. . . . Understanding is especially necessary when one is dealing with persons in need, be that need material or spiritual. It is seldom possible to recognize at sight the nature of another person's problems."

This would be a tremendous task if the president alone were called upon to know the economic and spiritual condition of each member in her ward, but the Organization provides for help in the well organized visiting teachers. A great responsibility is given to visiting teachers who, when fulfilling their calling as messengers of the president, bring to her a report of the general condition of the members.

It is not the teachers' duty to inquire into conditions in the homes visited, but if they have earnestly studied the needs of each member, if they prayerfully desire to help, they will be able to interpret the needs of the family to the president. The strictest confidence is imposed upon the visiting teachers—she must never discuss conditions of homes visited. To do so is ample justification for her release from office.

Visiting teachers have rare opportunities for growing spiritually; they rise to great heights by doing the simple, kindly things in the Master's way.

Sisters of the Relief Society! The office given to you is the opportunity to grow in intelligence and to gain that knowledge which will give you "advantage in the world to come." The degree of success depends upon your effort. The reward justifies your best endeavour. "Welcome the task that makes you go beyond yourself, if you would grow."

★

THAT IS SUCCESS

Wealth, prowess, power, only the few attain,
But this one triumph is denied to none,
To say each night, computing loss and gain,
"This was my task today, this I have done
With all the power I could command, no less."
That is success.

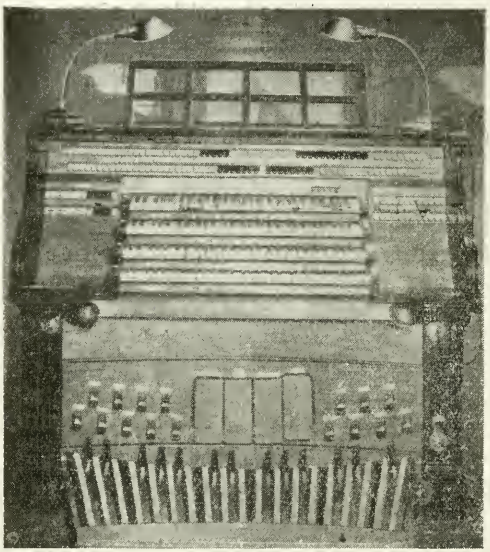
Time flies on phantom wings,
But no man needs to count the passing years as forfeit quite.
We live not in days but in deeds;
Every passing year has left you in its flight
New stores of wisdom, kindliness, tolerance, patience.
That is success.

—Selected

The Great Instrument

Taken from a description by LEVI EDGAR YOUNG

Compiled by MELVIN W. DUNN



The Organ Console

THE building of the Tabernacle organ is inseparably connected with the name of Joseph H. Ridges. He was a native of England, but emigrated from Australia to America in 1856. In Australia Mr. Ridges followed the trade of carpentry, and worked in an organ factory, where, by his careful observation, he learned the details of organ building.

In the early sixties Mr. Ridges was selected by President Brigham Young to build an organ in the Tabernacle, and the idea was endorsed by a number of other citizens, among whom were George A. Smith and Alexander C. Pyper.

So the work commenced and it was finally decided that the best wood was found in the hills around Parowan and Pine Valley, about 300 miles south of Salt Lake City. For the large pipes the wood in this district was especially well adapted. The large pipes (some of which measure thirty-two feet), required thousands of feet of timber. Over the long, lonely roads trudged the oxen day by day. About one hundred men were employed constantly in its construction, and it was dedicated in October, 1867.

In 1915, the First Presidency decided to have the organ thoroughly overhauled, and a contract was made with the Austin Organ Co. with the result that the entire mechanism was changed, but such pipes of the old organ that are still in good condition were used. The original case has been preserved, and remains the centre of the elevation, but a new extension of about fifteen feet in width has been built on both sides, making the width of the organ approximately sixty feet.

The action of the organ is electric throughout. The wind pressure by which the pipes are blown is furnished by centrifugal fans, which are rotated by four motors creating thirty-two horse power. The total number of pipes is between seven

and eight thousand, varying in length from five-eights of an inch to thirty-two feet long, and it is believed that this instrument has now attained a perfection which will place it in the forerank for many years to come.

The console or keyboard (very similar in appearance to the cinema organ) of the organ is one of the most interesting features and is exceedingly small in comparison with the mammoth instrument it controls. There are four banks of manual keys and the pedals; there are no less than 270 different appurtenances (or stops), all of which the organist must remember. The console is connected with the organ by electric cables, and can be moved to any desired location in the rostrum.

Organ recitals are given nearly every day, sometimes by radio, and sometimes with the aid of the world-famed choir of approximately three hundred voices, with the assistance of either Alexander F. Shreiner or Frank W. Asper at the console.

One of the western poets, Alfred Lamborne, wrote the following poem after having heard the organ:

In silence now have died away those strains,
And yet I cannot wake from out their speli;
As comes the dawn when slow the moonlight wanes,
So those last notes upon my hearing fell.

Ah ! What sweet melodies lives in the air,
The echoes like music in the shells.
And murmur gently as a whispered prayer,
Or passing rapture like the golden bells.

Notes, soft as though a lover made his plea,
The sound of falling waters' soothing tones;
There seemed to come the tumult of the sea,
A sigh of wind among the graveyard stones.

I seemed to look on faces of the dead,
To hear the voices that on earth are still;
I lived again in hours that long have sped,
And looked in eyes that made my being thrill.

Then once again I heard the olden dreams,
And on my cheek, I felt the useless tears;
And saw, as on some height the twilight gleams,
The distant brightness of the vanished years.

O ! It hath made me feel life's sweeter part,
And given to hope a sight of its goal;
O ! It hath calmed the tempest of the heart,
And made peace within the troubled soul.

Such in brief is the story of The Great Instrument. Of the music it may be truly said: "It is a sermon, and teaches that life is for the finer qualities of the human soul and the development of the higher powers of our nature."

THE PROTESTORS OF CHRISTENDOM

Continued from page 55

For hundreds of years there were no cardinals, and the church can exist without cardinals and pope. Christ called Himself the rock, and not Peter, on which the church was founded. "The Roman bishop . . . was on an equality with other bishops until Constantine made him pope. It was then that he began to usurp authority." He denounced the pope's bulls as unchristian in spirit and not to be obeyed. He denied the pope's right to summon one people to war on another or to grant indulgences. In fact many popes—and if the judgment of the council of Constance was correct, this is true of John XXIII—who granted indulgences, were themselves in mortal sin.

Huss attacked the infallibility of the pope, but of all Huss's errors Gerson (rector of the University of Paris and the adversary of Huss at the council of Constance) wrote: "the proposition is the most perilous that a man who is living in deadly sin may not have authority and dominion over Christian men. And this proposition, as is well known, has passed down to Huss from Wycliffe." No wonder this proposition seemed most dangerous. Were it admitted as true that men in mortal sin could not exercise authority, then it must be admitted that the authority of the church had been placed in jeopardy more than once.

Sigismund, king of the Romans and heir of the throne of Bohemia, summoned Huss to attend the Council of Constance and, at the same time, promised him safe-conduct.

To understand the circumstances under which Huss appeared at Constance, as he thought, to defend his belief, it is necessary to go back to the Council of Pisa, of which the Council of Constance was a continuation.

The Great Schism had not been healed. There were two popes who had been elected by the same cardinals; each had excommunicated his opponent together with his obedience; and the whole of the West was under excommunication. Both popes named church officers and both maintained expensive courts. The New Testament and one of the four "notes" or "distinguishing marks of the true Church" are agreed: "If you are not one, you are not mine." The situation was unbearable.

The pope recognized or failed to recognize and tried to depose civil rulers, whereupon the rival pope espoused the cause of the deposed ruler. Cardinals, who devised a plan for controlling the action of the pope, "were tortured, imprisoned, and finally put to death."

Efforts to get both the Avignon and the Roman popes to resign and thus permit the election of a single pope, failed. However, Gregory XII decided to create new cardinals and thereby lost the support of the cardinals already in the Sacred College. These (the Roman cardinals) now met the Avignon cardinals at Livorno and decided to call a council at Pisa in 1409 to do away with the schism.

The first session of the council was held in the cathedral of Constance the 16th of November, 1414.

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

January 19th, 1913:—Sunderland Branch chapel was dedicated by President Rudger Clawson.

January 20th, 1903:—Elder Reed Smoot was elected to the United States Senate. He later became senior Senator in Congress and chairman of the Senate Finance Committee.

January 23rd, 1854:—The Gospel was carried to Gibraltar, with the organization of a branch with ten members there by Edward Stevenson.

January 25th 1888:—Death in Richmond of David Whitmer, one of the three witnesses to the Book of Mormon. Prior to his death he made this statement: "Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you heard me bear my testimony on my death-bed."

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From the Mission Field

DOINGS IN THE DISTRICTS

Leeds

The Bradford M.I.A. held a social and dinner on December 23rd, at which there were approximately 50 members present. Sisters Florence Dennis and Anita Steward, assisted by other Gleaner Girls, were in charge of the cooking of the dinner. Brother George Pitts acted as M.C. in charge of the games and dancing. Brother Arthur Butler sang several solos and District President Herbert Walker gave two monologues.

A New Year's party was held at the home of Brother and Sister George Camm, on Saturday, January 6th, in aid of four members who have been called on active service. Supper was served by Sister Doris Camm, and the evening was afterwards spent in social activity. This was one of a series of parties held in aid of the above members.

★

Liverpool

On Thursday, January 4th, a social was held in the home of Brother John Espley of the Burnley Branch, whose son Luther Espley is home on leave from the B.E.F. Brother Espley was presented with a gift by Branch President John E. Owens. Funds collected went to the Sunday School. Thirty-six persons were present.

On December 26th, Wigan Branch held an annual tea party followed by a concert and dance in the local hall. Tea was served under supervision of Sisters Lavina Webster, Madeline Ellison, Mary Tinsley and Maggie McGarry. Brother Horace Heyes acted as chairman. Vocalists were Sisters Joan Brindle and Clara Fillingham and Brother William. Sisters Elsie Rickard and Edna Heyes gave recitations, and Nellie Barnett gave two humorous poems. A sketch was given by Sister Annie Folding and Sister Nellie Barnett. Sister Mary Tinsley led in community singing. Dancing followed for the rest of the evening. Brother Herbert Webster and Sister Mary Tinsley provided the music. Bro-

ther Frank Brindle acted as M.C. Over 60 persons were present.

★

London

During 1939, the South London Branch Genealogical Society Class sent 1,811 names to Salt Lake City for Temple work.

A Farewell Social in honour of President Hugh B. Brown and Elders Samuel S. Musser, Jack A. Adamson, and Grant R. Holt was held at the South London Branch on January 8th, under the direction of President Anastasiou. Brother Reginald Brown took charge. Approximately forty persons were present.

Among the items of the evening President Anastasiou gave two solos, Brother James Hill and Sister Madeline Hill gave monologues and recitations. Refreshments were served and President Brown along with the missionaries were presented with parting gifts.

★

Manchester

A social, the proceeds of which were allocated to the new building fund, was held at the home of Sister Allsop of the Hyde Branch on Saturday, December 9th. Refreshments were served to and games played by those present.

On Wednesday, December 27th, a social evening at the home of Sister Allsop of the Hyde Branch, was held in honour of Brother Thomas Beverley, Jr., who has joined the B.E.F. The evening was spent in games, and refreshments were served. Brother Beverley was presented with a gift.

A Relief Society social evening was held at the home of Sister Avis Monks, on Saturday, January 6th, in aid of Relief Society funds. Many friends were present who also took part in the programme which included songs, monologues and games. Sister Allsop spoke on the work of the Relief Society. Refreshments were served by Sister Monks and her daughter Phyliss. The evening ended by the singing of "Auld Lang Syne."

On Saturday, December 30th, a social evening was held after the District Union meeting. Sister Lydia Pearson gave a display of dancing and acrobatics accompanied by her partner Mr. B. Scott. President George Dale gave a humorous monologue.

The following afternoon, the new Bury Branch chapel was officially opened and dedicated by President Dale. Brother Frank Vernon was sustained as the new Branch President with Brother Thomas Butterworth as first counsellor.

★

Norwich

A Christmas tea and party was held on December 28th, at Lowestoft Branch hall, for the Sunday School children. A special award was given to Violet Daniels who has made 100 per cent attendance for three consecutive years. Others received certificates for 100 per cent attendance for the past year.

★

Sheffield

The Doncaster Branch Chorus, led by Branch President Alvin I. Holton, spent a very enjoyable evening on Saturday, December 23rd, when they went carol singing. Several new contacts were made. The branch building fund benefitted by £1:6:0 as a material return.

★

DEATH

NORTHGRAVE—Sister Mary A. Northgrave of Gainsborough Branch, passed away on January 9th. She had been president of the Relief Society for twenty-six years.

★

M'QUEEN—Brother R. M'Queen, aged 62 years died on January 11th at Salt Lake City. Before emigrating to U.S.A. he was a staunch member of the Glasgow Branch for many years. He leaves a wife and family, two sons of whom reside in Glasgow. A memorial service will be held in Glasgow, Sunday, January 28th.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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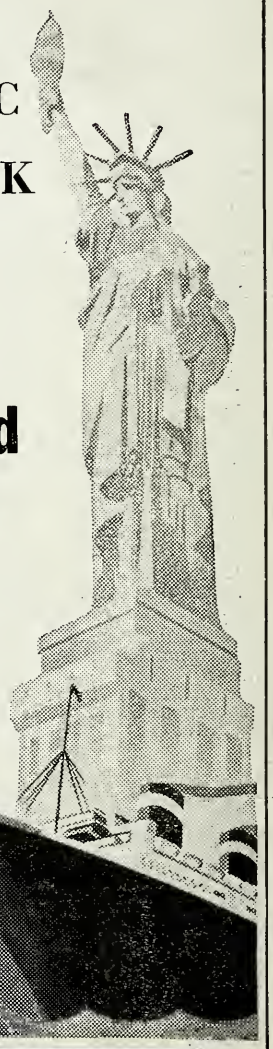

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